

A D V I C E S

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TO A

YOUNG MAN OF QUALITY,

Upon his COMING to the

U N I V E R S I T Y.

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L O N D O N,

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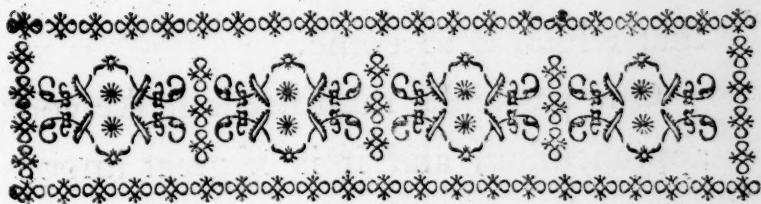
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S I R,

YOU are just entering upon a
 Y scene altogether new: You
 acknowledge that it carries
 an agreeable appearance; and you may
 make it one of the happiest scenes of
 your whole life, pleasant in future re-
 flection as well as immediate satisfaction.
 But still, the passing through it is at-
 tended with some hazard which be-
 speaks your carefulness.

Though placed here in a state of dis-
 cipline, you will find the œconomy of
 your time, your money, and, indeed,
 of your whole behaviour, much entrust-
 ed to your own discretion. But then,
 the event is greatly interesting to your

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well-

well-doing in this whole life, and in that which is to come.

One particular must needs strike your apprehension, and it is of great importance that you do not mistake it ; I mean, your being treated with more deference and exterior respect than what you have experienced hitherto in the course of your education.

Should there be any vanity in your mind, any strong disposition to vice and idleness, it is much if you are not told, by the flattery of giddy or designing companions, that your rank and fortunes give you the privilege of exemption from that observance of discipline, which is generally expected from persons of inferior stations.

Whereas the truth of your case is this ; That remarkable habit whereby you are distinguished ;—That eminence of seat, which is allotted to you in places
of

of public concourse, are both of them intended to fix you in such a point of view, that no part of your behaviour may escape the notice of the public,—and consequently to remind you what scrutiny and examination your conduct is likely to undergo. Happy if you learn this important lesson to reverence yourself in order to secure respect from others!

A nobleman at the University can scarce fail to be talked of: His temper, his behaviour, his proficiency in learning, each furnish topics of conversation, not only to the idle and talkative, but also to every serious man who wishes well to his country, and knows withal, how much its welfare depends upon the accomplishments, and abilities, and virtues of young men of fortune and distinction.

Few give themselves the trouble of asking about meaner persons. These,

if they are peevish and froward, will soon stand corrected by the resentment of others, who find no reason to endure inconveniences from their ill behaviour : —if they neglect the opportunity of raising themselves into esteem by exemplary learning and goodness, ---much more, if they tarnish their characters by vice and idleness, by luxury and extravagance, they quickly feel the guilt of their crimes in the weight of their punishment : they are disregarded, they are despised ; they are given up by their old friends, without gaining any new ones that are worth the having ; and by consequence, they lose all prospect of obtaining a comfortable and decent livelihood in the remaining part of life.

Now, though it will be of equal importance to you in point of reputation and character to stand fair in the good
 opinion

opinion of others, yet your fortune will purchase you a number of followers, having your person in admiration because of advantage. The greater your negligence and imprudence, the more likely is their prospect of gain; and therefore they will flatter you as being much wiser than you are, and endeavour to prevent you from becoming really wise. Unwilling to take offence at any thing you say or do, they will persuade you that they are your only friends: by providing for your pleasures, and by making your behaviour disagreeable to men of sense and honour, they will hope to engross you to themselves most effectually: by disqualifying you to do your own business, and to look after your own affairs, they will render it necessary for you to see with other men's eyes, and to act by the services of other men:---And who so proper as

they, whose behaviour carries such an unwillingness to do you hurt, such demonstration of kindness, that they dare not even seem to contradict?

We read in Horace, that a rich man may afford to play the fool: But consider, that it is a rich *fool* who makes the observation. The safest method you can take, will be to ask any gentleman distinguished in his neighbourhood, and revered for his ability and willingness to do good, — ask him, I say, what he thinks of those youthful amusements and pleasures which cause so much loitering and stumbling at this threshold of manhood;—ask any one who thinks himself to have lost the season of his education through his own perverseness, or through the negligence of his instructors;---ask your own heart what course you think most laudable in itself,---what you would recommend to
your

your younger brother coming hither for his education, --- anticipate what you would say to your own son, and I doubt not, the advices will all conspire in one and the same admonition, namely, that whatever amplitude of fortunes or eminence of title you are born to, it is the more noble perfections of the mind and heart, which must render these, whenever you come to possess them, sources of true enjoyment and real dignity.

Consider then, that the grand design of a liberal education is to strengthen the powers of your understanding, to enrich, but at the same time to correct your imagination, to moderate and guide your passions, in short, to form and confirm the habits of piety, wisdom, justice, temperance, and fortitude.

In this view you ought to acquire an habitual readiness in every trans-

action to ask yourself, whether it will promote, at least, whether it will not obstruct this noble and interesting scheme : --- And, in order to judge of your own proficiency in it, to examine yourself ingenuously, whether you abhor the baseness of every dishonest practice, —whether you despise the meanness of sensual pleasures whenever tempted thereby to neglect your business, to transgress the laws of your country, to act undutifully towards your parents and guardians, unfaithfully by your friend, or unkindly by your relations ; to which enquiry you must add another, which affords the more direct and positive proof, whether you are patient and diligent, mild, tractable, forgiving, and beneficent ;—and, for security to all the rest, whether you have an awful sense of duty towards God, delighting in the performance of what he hath commanded,

and

and in the prospect of what he hath promised.

That this character should be the common character of English noblemen and gentlemen is of great moment to their own happiness, to the comfort of their families, and to the welfare of the nation. And the plan of our collegiate-institutions is peculiarly adapted to these moral ends of education. Whoever submits himself to be guided by it can scarce fail of becoming better as well as wiser. The vices and misfortunes of those who desert it therefore should be ascribed to their own folly and perverseness. As far as rational admonitions can enforce a rule of discipline, your governors, I trust, will not be wanting in their duty both to you and to the place : whether or no they shall produce the desired effect, depends upon yourself.

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Conformity of Behaviour.

It is not uncommon for young men of fortune, even those who are well-disposed to claim a dispensation from those formalities which make a considerable part of academical discipline; they are conscious that they mean well, that they abhor vice and love virtue; and thus they come to think, that having attained the moral ends of discipline, they want no further guards for their security.

But they would do well to consider, that, as such formalities, those of stated attendances especially, are peculiar to our English universities, so there is a tendency in them peculiarly useful to young persons. One great design of them is to form the habit of a chearful compliance with those many calls of necessary duty, which must hereafter be readily observed, if men hope to prosper in the exercise
of

of their professions, in the management of their business, and in the care of their families. He that will not leave his bed, his bottle, his companion, his newspaper, his game, or even his book when the season calls him to fulfil his obligations, whether of civility, business, or duty, will make a very bad parent, a wretched economist, a languid friend, and discourteous neighbour.

If you carry your views onward, as ambition may direct, to the attainment of some public office, pray let me ask, with what face can you aspire to such eminences of station? how ill-qualified for them must you be, if you are not sometimes well broke to take patiently that confinement and assiduity, which are necessary to fill them with sufficiency, and to execute the duties of them with punctuality?

I will

I will not deny but that length of time and alteration of fashions may have derived an air of oddness to the modes of some particular institutions : it may sometimes render the observance of them, according to the literal strictness of ancient forms, seemingly ridiculous, if not inconvenient and burthensome. In these cases it will be the praise of a good governor to consider, what the times will bear, and what they require, and to make his relaxations and alterations accordingly. But, in the mean time, your most punctual observance is no more than what you virtually stipulated and promised when you were admitted into the college.—It will never injure your health, your learning, or your morals, — in most instances it will be an excellent preservative, a great promoter of each ;—it will always carry an irrefragable proof of something truly amiable in your temper, while you shew
a greater

a greater regard to the rules of public order than to your own opinion, humour, and convenience.

Among other attendances, that of the chapel is a matter of great consequence to young persons, as well as to the good order and discipline of colleges.—Colleges were founded for their improvement not merely in good learning, but likewise in religion and virtue,—without which, the highest attainments in learning will be a snare to the possessors, and of mischievous consequence to the public. Agreeably to this, the public worship of God, both morning and evening, hath been most strongly enforced in every society of this kind, both by statute and custom,—and the practice been strictly maintained.

This part of discipline (whatever indulgences may be allowed in other respects) concerns persons of higher rank equally with those of inferior; and hath
cheerfully

cheerfully been submitted to (formerly at least) by the noble; and if ever persons of distinction should become habitually defective in their attendance on divine worship, their governors must reflect upon it with great grief: They know how certain is the transition from an habitual neglect of divine worship to an irreverent contempt of things sacred, and what irretrievable destruction it brings after it to every other virtue; they know what discredit such irreverence must bring upon the college, and what mischievous influence it must have, not only on succeeding members in this place, but in every place where Their authority is to enforce the laws of conduct, and where Their example will certainly lead the way in life.

Choice

As for *Sermons* delivered from the University-Pulpit, I would have you rarely miss the opportunities of attending upon that institution. Consider that it is the ordinary means appointed by Providence for publick instruction in matters of religion. You may alledge indeed, that “you can improve more by “reading a good sermon at home.”— But ask yourself seriously, Whether this, in fact, is commonly the case; and whether indolence, company, or some other unjustifiable avocation is not at the bottom of your neglect. Let me add, that common decency and reverence to publick authority demand your attendance; and you owe so much to your inferiors as not to induce them, by your example, to think slightly of this, perhaps the only means they have of becoming partakers of Christian knowledge.

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However,

However, I am for having you attend our University Sermons not only as a Christian but as a scholar. Exert all your faculties of criticism ; but do it with seriousness. Preaching here, whatever it may be in other places, is intended by way of exercise for the divine, as well as for the instruction of his hearers : — Academical hearers are naturally led by the course of their studies to examine, Whether the preacher acts up to the dignity of his function, and whether he does justice to the subject-matter of his discourse : and their own proficiency, as scholars, depends much upon the exactness with which they pursue this scrutiny. Bad indeed must be the sermon, or great must be the hearer's self-sufficiency and confidence in his own virtue, if, in the course of it, he does not feel himself reminded of something in his own conduct or sentiment, which, as a sincere Christian he must wish to reform or improve.

Choice of Company.

The choice of friends and companions, in every part of life, depends much upon fancy and sympathy of inclinations: but still, general advices may have their use.

Be slow in coming to your resolutions in this matter: for you will ever find it true, that the most valuable acquaintance you can contract is of such as are themselves delicate in their choice, and, consequently, not over forward to enlarge the catalogue of their friends.

Conversation with men of sense and sobriety will be always innocent, and generally instructive: but a vicious man cannot be made an associate, without forfeiture of reputation, and danger to your virtue: the same, though in a less degree, is the tendency of mirth and gaiety; which, in proportion as the love of it becomes

becomes habitual, is apt to give the mind a vain and frivolous turn, and to make men jesters and merry fellows instead of wise men :—if accompanied, as it often is, with the love of drinking, it becomes a treacherous evil, insensibly growing upon the thoughtless ; and tho' not carried to that excess which intoxicates, yet the constant use of drinking destroys that mildness of behaviour, and steady prudence, which are the foundation of true worthiness in character as well as of lasting health.

Think it not reason to be great with any man because he claims relation of coming from the same place or the same school. You know the general characters of your school-fellows ; at coming to the University, you are as it were beginning the world again, and may, without offence or incivility, drop such acquaintances as you think disagreeable or inconvenient.

Remember

Remember that a worthless man is always to be avoided, let him claim what relation he will :—never think yourself obliged in civility to spend your time with another because he has nothing else to do.

It is a common advice given to young persons of quality (and truly excellent advice it is when rightly understood) to *avoid low company* : but if you mistake lowness of fortunes for meanness of manners, and so confine your acquaintance to persons of your own rank in understanding because they are so in fortune, you certainly lose the most valuable benefit of a public education.

Through a misfortune common to great men, the very superiority of their rank often prevents them from knowing the world or themselves. And this disadvantage, arising from their eminence of situation, is sometimes industriously heigh-

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thened

thened by those whose interest it is to engross, as already hinted, the possession of a young wealthy patron : to secure themselves in his good opinion, they will magnify to him the sense of his own importance ; and, that their own services may be the better noted, they will endeavour to create in him a distrust and contempt of others, whose excellencies, if brought into a nearer view, might put their own merits under an eclipse ; ever ready to attend him in his diversions,—to encourage him in his follies,—to join in the ridicule of college-discipline, and to vilify the assertors of it as men of narrow thinking, low breeding, and ignorance in polite life.

As courteousness and condescension are among the most amiable qualities which a nobleman can possess, so you cannot pursue a scheme of conduct more truly useful to yourself than to be busily
inquisitive

inquisitive after men of real worth ; you may easily purchase, from men of this character, a share in their literary possessions by civilities which cost nothing ; and, was you to add such occasional bounties as an indigent scholar may chance to want, you would do no more than apply your riches to one of their truest uses.

It is by far the principal, if not the only valuable privilege of a superior gown, that it opens a more easy access to the best, the most improving, company that this place affords. But then you will find, that studious men,---those especially who are not connected with you by expectations or dependencies,---will be full as delicate and shy in accepting new acquaintance as you can be of offering it. This arises from a certain loftiness of spirit, which a course of liberal study is apt to inspire : disdaining the yoke of servile assiduity and adulation, men of real

worth will sometimes overstrain their endeavours to preserve a dignity in character, and thereby carry an appearance of severity and moroseness contradictory to their real temper.

But if the men are reputed wise in such branches of knowledge as are worth acquiring, by all means cultivate every opportunity of addressing yourself to their notice. And be assured, that good men, and good scholars, are ever pleased in assisting such tender minds as carry in them an appearance of modesty, a love of virtue, and a desire of instruction.

Respectfulness of Behaviour.

Towards the head and other governing members of the college, let your behaviour be obliging and respectful. Consider, that They, in their several degrees of subordination, are masters of the family into which your parents have requested

quested your admission. They have therefore a right to expect that your whole demeanour in it be inoffensive, and conformable to the rules established for its inward peace and tranquillity, as well as its outward credit and reputation.

The munificence of their founders has placed them in a state of independency, for this very purpose, that they may exert themselves for the real good of young men committed to their charge, uninfluenced by sinister views, and unawed by fear. In this respect the English universities have an advantage peculiar to themselves. The service, in which the stated members of colleges are retained, is highly honourable, namely, that of promoting good learning, virtue, and religion : and if they discharge their duty truly, some by instruction, and all by example, they will ever meet with comfortable testimonies of honourable regard from serious and worthy men.

I need not use many words to shew what particular regards of respectfulness are due to your tutor, he to whom the care of your health, your morals, your œconomy, your learning, indeed your whole interests in this place are immediately consigned. If he does his duty by you, he well earns not only his stipend, but all the esteem and love that you can pay him. Neither will a tutor of this character be at all sollicitous for the continuance of pecuniary advantages to himself, when, after a fair trial of your disposition, he finds that his tuition is no longer attended with credit to the college, or benefit to you. If he be an honest man, he will consider what the nature of his trust requires, what will be for your improvement, and not for your pleasure;---or rather, he will spare no pains to adjust them in perfect consistency with

with each other; but he will never sacrifice the former to the latter.

With regard to the other members, let me not be understood to plead for any sacredness of character in fellows of colleges, when I desire you not to indulge yourselves too much in the notions of your own superior gentility, nor in crediting many ridiculous stories of Them, which, at first setting out for the university, may possibly have been related to you with great mirth and assurance: ---Use your own observation, whether what has been represented to you as churlish and pedantick may not deserve the better names of real seriousness and solid learning.---But let us suppose, that in the number of *Fellows*, there are some truly odd characters, some humourists, some not much to be revered for either erudition or virtue. You will do well to habituate yourself here to practice

what the quiet of yourself and family will require you to observe hereafter. In every neighbourhood there is found a mixture of characters, not much to be inwardly revered or esteemed: and yet it would be very inexpedient not to observe the rules of decent behaviour towards them, so far as either business or civility shall occasion any intercourse with them. If you note a vice or folly, shew your goodness and wisdom by avoiding it. Consider, that your parent, if a man of sense, cannot think himself at liberty to proclaim his censure or ridicule of every thing in his neighbour's character or conduct which falls not in with his humour or opinion. Why then should you do it here? why contract the habit of being offensive to others—to those in this place, who are under no more obligation to you, and have no more dependence upon you, than will the gentleman
 who

who lives within five miles of your house in the country ?

But there is another set of men with whom you may chance to have more immediate concern in the way of discipline : and These are the officers of the university. It were indeed to be wished, that the personal excellence of every officer corresponded to the dignity of his station ; and that authority was never debased by the weakness of him that wears it. But academical offices being, most of them, supplied in annual rotation, must sometimes, in the course of that rotation, be committed to improper persons : and yet, supposing the magistrate to be ever so indiscreet, ill-tempered, and ill-manner'd, you cannot suffer inconveniences from these bad qualities, but through your own fault. The laws of the place, the rules of your conduct, are plain and notorious : you consented
to

to them at your first admission: you know before-hand to what alternative you are subject, and in case of transgression, you have none to blame for the penalty but yourself.

In matters left to a magistrate's discretion, the penalty inflicted can rarely be of such a nature as ought to ruffle a good-natured sensible man. Want of lenity, want of temper, want of discretion, and want of good manners, are, indeed, disgraceful; but bring a shame to him that gives uneasiness, and not to him that suffers it. And though the office with which such an one is invested can never be urged in claim of inward and hearty esteem, it doubtless confers a just title to many tokens of outward deference and respect:—a respect due not to the man, but to the society whose majesty he bears. A judge, a sheriff, a justice, a constable, may have their
 respective

respective weakneses and passions : but what plea will this afford for disputing their authority, or affronting their office ?

In short, he who has dealings with a bad magistrate, has a noble field opened to him for the display of his own goodness. And the best and safest revenge he can take for the ill manner in which he is treated, is, to let the world see that ill-usage cannot easily provoke him to do an ill thing : where the law itself is against him, he will take the infliction patiently ; and every stander-by will acknowledge him to be the officer's superior, even in his very submissions :---the modest youth may be assured of many prejudices in his favour,---and, if that can bring comfort to any good-natured mind, of the world's being ever ready to avenge him of an ill-natured indiscreet magistrate by its censure and disesteem.

Diversions.

Diversions.

As to diversions, it is difficult to prescribe to others what shall be their amusements. Let them be manly and useful, at least, let them be strictly innocent; but, besides this, take care that they be not expensive to yourself; nor of ill example to others; nor of discredit to the place. By no means suffer them to be necessary; but be so much their master, that they never govern you, or engage you when you should be employed in more important affairs, whether of business, or study, or devotion. If you would be a wise, or good, or happy man, you must be able to *deny yourself*: a considerable part of academical discipline is intended to form the habit of this necessary and fundamental duty.

Expences.

The foregoing stricture may seem to carry a tacit implication, that Diversions are very apt to be criminal in themselves, or to become dangerous in their consequences. Natural conscience will soon remonstrate, whenever the former is the case; and as you value your honour and future happiness, let me conjure you never to resist its remonstrances, be the solicitations what they will. As to the latter kind, I will not strain my advices with so much austerity, as to insist upon the utter inexcuseableness of spending a vacant hour at cards, &c. nay, under the forementioned limitations, I would even advise you to accommodate yourself to the gaieties and diversions of those with whom you converse. But surely, a young gentleman, who considers himself as laying the foundations of future happiness, will do well to contrive that his very amusements may serve the purpose of improvement as well as pastime.

If exercise on horseback be reckoned among the necessities, is it necessary that this exercise should be taken upon the course, or in chase of hares and foxes, or in riding for the sake of riding?—May not the end of health be secured by successively travelling over the several parts of the neighbourhood — and, in the vacations, by extending your excursions to the many monuments of British, Roman, and Saxon antiquities; — the scenes of memorable actions, — with other curiosities of Britain, natural and artificial; its principal docks and harbours; — the remarkable structures whether of churches, bridges, or houses distinguished by the elegance of their architecture, the excellence of their contrivance, the magnificence of their furniture, or the beauty of their situation? — Upon what subjects can you more usefully indulge your curiosity than by examining the many engines

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and

and mills for shortening of manual labour;
 —the process of various manufactures;
 —the improvements of husbandry, with
 its implements of carriages, ploughs,
 &c? to these let me add the valuable
 trades of weaver, smith, carpenter, ma-
 son and gardener, as much better deserv-
 ing your attention than to saunter away
 your time in a coffee-house, over a bil-
 liard-table, or in a tennis court. — Nay,
 was you occasionally to try your hand at
 these lower arts, besides the confirmation
 of health and strength, which your body
 will receive from the very exercise, you
 will open your mind to make due ad-
 vantages of those contrivances for use
 and delight which you may meet with
 in the course of your travels; you will
 learn to esteem, to encourage, and per-
 haps to improve that ingenuity of arti-
 ficers, from whence this nation derives
 much of its true lustre and wealth; at
 least, you will learn how to govern and

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direct

direct your workmen in their several employments.

If in walking abroad you let yourself by degrees into the process of vegetation with the formation and species of plants; —if, in bad weather, you take under examination the many specimens of natural history which may be seen in the cabinets of our university; —if you examine the structure of animals; — if you qualify yourself with so much skill in drawing as to retain and communicate the idea of uncommon buildings and machines—This filling up of your time vacant from reading will not only secure you from the dreadful misfortune of a young man's not knowing what to do with himself, but is the likeliest way to discover several aptitudes of your genius, and so contribute towards fitting you, according to your station, to be eminent and useful in your country as a man of business and publick spirit.

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Expences.

Expences.

With regard to *expences*, your fortunes will never be hurt by what your station obliges you to spend at the university: and yet, considering the multiplicity of articles to be discharged for necessaries and for amusements, which, in young men's opinions, are very apt to hold an equal rank with necessaries, it is well if you do not insensibly fall into the fashionable complaint of the great expensiveness of an university-education.

Here then I must desire you to strike out of your account all your expence for servant, for horses, for tennis and billiards, for coffee-houses and taverns, and for entertainments of dinners and suppers at your private chambers; for these expences are none of them countenanced by the rules of academical establishment.

Extraordinary

Extraordinary occasions may, indeed, admit of extraordinary expences, may seem to require it: but to entertain a country friend, and much more a fellow-student, with the same, or greater variety of plenty, than your parent would do at his own house, is a very preposterous affectation of generosity: and it is base and dishonest, if you transfer to this gratification of your appetite or your vanity, what should discharge the bills of your bed-maker, your taylor, your mercer, or your bookseller, &c.

The article of *cloaths*, which in other places is, to men of quality, very expensive, is here limited by the rules of good sense and good œconomy; and fashion, at length, has added her sanction, to require nothing more than to be plain, grave, and cleanly.

You will do well to have before you a table of the necessary expences to be discharged

discharged * quarterly from your allowance, and freely use the remainder for the purposes of your innocent amusements; amongst which, to men of truly

** Perhaps the inadvertency of young men may in some measure be prevented; they may be quickened in their circumspection, and assisted in the computation of their expences, by a view of those many articles which they are likely to incur in the course of academical education, some necessarily, some occasionally, and others very imprudently;---but many, even of the necessaries, may be much moderated by proper frugality.*

NECESSARIES.

Tuition
Chamber Rent
University-Dues
College-Dues.
Butlery.
Commons.
Bed-maker.
Shoe-cleaner.
Laundresses.
Barber.
Book-seller.
Mercer.
Taylor.
Sempstresses.
Shoe-maker.
Candles.
Grocery.
Fuel.
Hosier.
Glover.
Milkman.

OCCASIONAL.

Charity.
Lectures in Experimental Philosophy.
Chemistry.
Anatomy.
Common-Law.
Master in Fencing.
Dancing.
Musick.
Drawing.
French.
Italian.
Physician.
Surgeon.
Apothecary.
Nurse.
Upholsterer.
Joiner.
Painter.
Glazier.
Smith.
Fees for Degrees.

UNACADEMICAL.

Livery Servants.
Horses.
Chaise-hire.
Coffee-house.
Ale-house.
Tavern.
Cook's-shop.
Billiards.
Tennis.
Cards.
Disversions.

noble

noble and ingenuous tempers, the exercise of occasional bounty and charity will ever make a part. But it should be a grand principle with you to incur no manner of debt, but what you know yourself well able to discharge. Whoever suffers himself, in the first exercises of his œconomy, to be guided by this principle, will ever after feel the beneficial effects of so doing ; or, on the other hand, will find reason to lament his departure from it.

I will not enter further into reflections upon other parts of religious, moral, and prudential conduct, though of infinite importance to be attended to by every young man. A few serious books upon the two first articles well chosen (and some such, no doubt, will be recommended to you by your tutor) will be sufficient ; especially if you habituate
yourself

yourself to seriousness, by a constant attendance upon the duties of the chapel.

As to the third particular, I refer you at large to those excellent treasures of good sense, and elegant composition, which are to be found in the *Tatler*, *Spectator*, * *Guardian*, *Rambler*, *Adven-*

I cannot help pointing out the following papers in the Guardian, whose subject matter bespeaks the attention of every young person coming to the University.

Considerations concerning places of education, No. 62.

Knowledge and wisdom, the proper object of a young man's pursuit, No. 111.

The expediency of acquiring genteel accomplishments, No.

94.

The speculative and active parts of life compared, No.

130.

Landed and trading interests compatible, No. 76.

The true notion of honour, No. 161.

Nobility of birth, how far truly honourable, No. 137.

Religion the source of true fortitude, No. 117.

Of Pleasures natural and fantastical, No. 49.

A description of modern free-thinkers, No. 3.

The ridiculousness and perniciousness of that character, No. 55, 70, 83, 88, 89.

A plain worthy country gentleman described, No. 6.

Man of pleasure described, with the miserableness of that character, No. 35, 17, 68.

Fine gentleman, the true and false described, No. 34, 38.

Of complaisance, No. 162.

Academical beau described, No. 10.

Ridiculous behaviour of some young academicks, No. 24.

Dysult-rinefs in reading censured, No. 60.

Lowingers, the deplorableness of that character, No. 131.

turer,

turer, the World, &c. nor can you better prepare yourself for making a proper use of *academical education*, than by a serious perusal of Archbishop *Secker's* Act-Sermon, preached before the University of *Oxford* upon that subject.

My sentiments concerning matters of *learning* shall be communicated to you hereafter: In the mean time accept of the foregoing admonitions, and excuse their freedom, as proceeding from that sincere and affectionate regard with which I am

Your faithful humble Servant.